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# FUNERAL ORATION,

At the Interment of the Reverend

Mr. *SAMUEL WILSON*, &c.

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(Price Sixpence.)

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# FUNERAL ORATION,

At the Interment of the Reverend  
  
MUSEUM

MR. SAMUEL WILSON, &c.

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(Price Sixpence.)



A

# FUNERAL ORATION,

The Substance of which was delivered

AT THE

# INTERMENT

Of the Reverend

Mr. *SAMUEL WILSON*,

In the Burial-Ground at *Bunhill*,

OCTOBER 12, 1750.

---

By *JOSEPH STENNETT.* *X*

---

L O N D O N :

Printed for JOHN WARD, at the *King's-Arms* against  
the *Royal Exchange* in *Cornhill*.

*12* MDCCL.

FUNERAL ORATION

*W. Musgrave*

AT THE

INTERMENT

Of the Reverend

MR. SAMUEL WILSON.

In the Burial-ground at Brompton.

OCTOBER 12, 1750.

By JOSEPH STEWART.

L O N D O N :

Printed for James Ward, at the King's Arms against  
the Royal Exchange in Cornhill.  
MDCCL.

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~~... but to the mercy and goodness of...~~  
~~... It is a procedure which, one would...~~  
~~... should silence all the advocates...~~  
~~... of this world since no longer be...~~  
~~... and it should carry the strongest evi-~~  
~~... dence on our minds of that ruin which the~~

## A Funeral Oration, &c.

**W**HATEVER be the triumphs  
of the king of terrors on these  
mournful occasions, or the dis-  
grace that is brought on our nature by  
death; whatever variety of miseries we  
must ourselves endure in our way to the  
grave; or the pangs we feel in our attend-  
ance on the remains of our friends thi-  
ther; or, indeed, whatever be the awful  
consequences of dying; yet, as the light  
of nature discovers, and acknowledges an  
infinite display of the sovereignty of the  
Divine Being in this important concern;  
so the sacred scriptures testify, not only to  
the wisdom and justice of such a proce-  
dure,

ture, but to the mercy and goodness of it too. It is a procedure which, one wou'd imagine, shou'd silence all the adversaries of divine revelation, since no scheme besides *can satisfy a rational enquirer* about it: and it shou'd carry the strongest evidence on our minds of that ruin which the sin of our first parents has brought upon all mankind, and of which the bible gives us the only clear and explicit account.

AND tho' we find, by sad experience, the successful endeavours of corrupt nature to overcome the other dictates of conscience, yet here, --- at the mouth of a grave, we have such a standing conviction, as the hardest hearts, in their near approaches to it, find it exceeding difficult to elude. Thus, as the last enemy which a good man has to conquer is death; so the last conviction that sin is able to stifle in the breasts of the wicked,



is the apprehension of the horrors and dangers which attend it. And yet, such is the stupidity of human nature, that even this suppression of all reason, and all sense of religion, is, too often, the dreadful case.

IF reason did its office, how cou'd it be possible for any one of us, in this great assembly, to behold the ensigns of mortality around us, to traverse the fields of the dead, and to tread on the dust of thousands, to fix our eyes on an open sepulchre, and to see the dear remains of a friend committed to its silence and darkness, to become the prey of corruption and the food of worms, and to know too that in a few days this will be our own case; how cou'd it be possible, I say, if rational reflection took place, for any one of us to see, and consider these things with a negligent and unaffected heart?

BUT



BUT the emotions of our minds shoud  
 surely be much more quickened, and the  
 instruction come with greater weight,  
 when we attend the funeral solemnities of  
 men of any eminency and considerable  
 usefulness in the world; more so still,  
 when they have been eminent for piety  
 and religion; and, I was going to say,  
 most of all, when we behold the heralds  
 of life themselves laid down in the grave,  
 and become the subjects of mortality. For  
 we have daily the repeated and sorrowful  
 evidence, that men of every rank and  
 character must die. — Our *fathers*  
*where are they? and the prophets, do they*  
*live for ever?*

THE reverend and excellent person,  
 whose grave we surround, was descended  
 from a line of pious and worthy ancestors,  
 both on his father's and his mother's side,

among

among whom were several very worthy ministers of the gospel. He had so happy a texture of mind, such fine natural parts, and was so very early imbued with remarkable evidences of a divine work upon his soul, as led his religious friends, in his tender years, to hope that Heaven had pointed him out for the service of the sanctuary: and time soon made it appear that they were not mistaken.

PREPARED with suitable study, adorn'd with useful literature, stock'd with spiritual experience, warmed with zeal for GOD, and love to the souls of men, and richly furnished with the unction from above, he came forth into his sacred work; and approved himself an able teacher of others, at a time of life, when but few enter upon a public profession of religion themselves. He was fa-

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voured

voured with an healthful constitution; a constitution which was hardly ever much shaken with any disease, till that which brought him hither. His industry was suited to it. And such was the sweetness and benevolence of his temper, that, as it readily engaged him in offices of kindness to others, tho' frequently attended with much labour and fatigue to himself; so it seldom suffer'd him to be ruffled with resentment at any ungrateful treatment he met with in return. With all these happy talents, he soon became a very popular and successful preacher. And that this popularity was not the effect of novelty, and superficial attainments, appears, in that it was not only the blaze of a few months or a year, as is often the case, but it continued with him thro' the whole course of his ministry. So that, by the blessing of God on his labours,

labours, he raised a congregation from low circumstances, to become one of the most flourishing in this city. And he discharg'd his pastoral office with that seriousness, prudence, and temper, as was attended with such a series of increase and harmony, as few communities have, for so long a time, enjoy'd.

BUT neither honourable descent, neither genius, nor learning, neither the ornaments of nature, nor of grace, neither love to G<sup>OD</sup>, nor love to men, nor faith, nor usefulness will, we see, secure the continuance of men here beyond the limits of the divine decree. Not the art of medicine, not the aching hearts of kindred and of friends, not the tears and groans of a large, and beloved flock, nor the fervent prayers of fellow-labourers in the same service, can respite the commisi-



## A FUNERAL ORATION, &amp;c.

on, when the hour is come: for it is the just and reasonable appointment of the great disposer of all things, that *man* shou'd *die*, and *there is no discharge in this war.*

WHAT makes the stroke the more feeling, is, that he is removed from us at a time, when the growth of the most destructive errors, the increase of every kind of wickedness, and the sad and general decay of vital religion among good men themselves, seem to render the continuance of persons of remarkable piety, and abilities, of very great consequence to the best interest in the world. And it is still the more affecting, that he bowed his head in the midst of his strength, and when a large treasure of experience, and great ripeness of judgment, gave us encouraging hopes of his growing usefulness, for many years to come; and that his life  
also



also shou'd, at such a time as this, become a sacrifice to the zeal of his heart, and the fatigues of his work. These are some of the mysteries of providence, which, tho' we understand not now, will be unfolded hereafter.

HOWEVER, we must, we ought to be reconciled to the will of the wise and righteous ruler of the world, and head of the church, who has thought fit to call him home: and we have no doubt but he is entered into that *rest, which remains for the people of God*. Nor can it be conceived what a peculiar pleasure that *rest* must afford to a servant of *Christ*, who has *laboured* as he has done; or with what exalted delight, a welcome from the lips of *Jesus* into *that* world must have been received by one, who had so long *determined to know nothing but him*,  
and

and him crucified, in *this* :----- by one, the business of whose life was to spread the Saviour's grace, of which himself had been so rich a partaker; to lead finners to that precious fountain of his blood, in which his own soul had been bathed; and to defend the glories of his person, and the virtue of his righteousness and salvation, on which he had long placed all his own dependance for justification and acceptance with God.

WE shall no more sit under the powerful conviction of his manly and nervous reasoning; ---- no more be charm'd with his eloquent persuasion, or be struck with the happy mixture of his grave and familiar address; --- no more enjoy the force of his various, affectionate, and pertinent pleadings before the throne of grace, or feel our souls melted by his tears

tears into the same devout and heavenly temper.

BUT it becomes us, I say, to submit; and it is our business now to make the best improvements of so awakening, and so instructive a providence. And what are these? but that we shou'd be awfully, and more effectually convinced of the absolute right which the Divine Being will for ever maintain over all his works? what, --- but that we should entertain a renewed, and a deeper sense than ever of the malignity of sin, which continues to make such ravage in the church, as well as in the world? what, --- but that we shou'd inscribe vanity upon every temporal enjoyment, and uncertainty on the peaceful and uninterrupted continuance of blessings of a higher nature, while we pass thro' this vale of tears, and land of changes? what,

what, --- but that we shou'd look forward for our comfort, under all the distresses of this weary wilderness, to that world, where there is no sin, nor sorrow, and where death shall have no more power?

It is an honour to the family of the deceas'd, that they have been related to so worthy a man: and they, as well as many others, will tell how he adorned the characters of the husband, the father, the brother, and the friend. The best support that every surviving relative can have under their present very great affliction, is, to be derived from that treasure of precious promises which often comforted his heart, and were the frequent subjects of his ministry, --- promises which remain, tho' he is gone. His amiable example also lives, and will always live, I trust,



trust, in their remembrance, tho' he is dead, and they shall *see his face no more*. To which I will add, that love itself, which usually opens the floodgates of sorrow wide, on these occasions, will help to moderate theirs, when they reflect, that the greater their *loss* is, it gives them the more illustrious idea of his *gain*.

I AM sensible that many of his late charge, and, among them, not a few of his spiritual children are come hither, to pay the last respect to his dear remains, and to pour out the affectionate tribute of their tears on his tomb, --- and it is a just and decent tribute. When *Lazarus* died, an affectionate disciple of our Lord said to the rest, *Let us also go, that we may die with him*: and *Jesus* himself wept on that sorrowful occasion. But then, they shou'd consider, that religion sets the proper bounds to our grief, and it also instructs

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us,



us, that tears are not the only tokens of respect, which are due to the memory of good men, when they are taken from us. No --- they are to remember that their dear pastor, tho' he is *dead, yet speaketh, --- speaks* still by that doctrine which he taught them, and that pattern which he set before them, while living; --- *speaks* to them now by his own death, and tells them how frail they are, and how soon those that *hear* may be called to their account, as well as those that *speaks*. May they so remember him who broke the bread of life to them, and, by divine appointment, had the rule over them, and watch'd for their souls, that they may follow his faith, considering the end of his conversation, and be partakers at last with him in his joy.

AND let those who have often felt their consciences roused by his awakening discourses,

courses, or their souls, for a season, melted by his most affectionate address, and yet continue in their sins, let them, I say, consider, that his lips are now shut for ever, and his commission is sealed up. Let them seriously reflect, that the *gospel* which he preached to them will be a *savour*, if not *of life unto life*, yet *of death unto death*. And let them fear lest, in their final neglect of his faithful and unwearied warnings, he shou'd prove *a swift witness against* them, in that tremendous day of account, which cannot be far off.

MAY we that are ministers, and have had our labours, in many respects, united with his, who have had the advantage of his friendship, and have often taken *sweet counsel together* with him, may we likewise make the best use of so affecting a dispensation. Our work also will be soon

finished, and *the places which know* us now, *will, very soon, know us no more* for ever. May we therefore be quickened to greater activity and faithfulness in the discharge of those important services in which we are engaged, and be stirr'd up more carefully to prepare for the same summons; that *when our Lord comes we may be also ready.*

To conclude: let us all be comforted with these considerations, that, tho' ministers die, *the word of God, the gospel of Christ Jesus liveth and abideth for ever.*

---- that tho' the children must pass thro' the *valley of death*, in their way to their *Father's house*, yet their Father always lives: --- that tho' their elder Brother has died, yet it was for their sins; tho' he has descended into the grave, yet he has perfumed it by lying there; and, that tho' *he was dead*, yet *he now liveth*,  
and

and, behold, he is alive for evermore. He is risen again for their justification, and ever lives to make intercession for them. He is the resurrection and the life, and whosoever believeth in him, tho' he were dead, yet shall he also live. And, blessed be God, I trust many of us can say, that tho' we must die, yet our lives are hid with Christ in God; that the spirit of life, which is in Christ Jesus, hath made us free from the law of sin and death; and that we have room to hope, that, when Christ who is our life shall appear, we shall also appear with him in glory.

F I N I S.